FRANCESCO SFERRA

The *Tantroccaya* by Abhinavagupta. An English Translation

Introduction

In the course of the academic year 1995-96 at the Università di Roma "La Sapienza", Professor Raniero Gnoli read and commented on several short works by Abhinavagupta (X-XI cent. AD; *Tantroccaya*, *Tantravaṭadhānikā*, *Bodhapañcadaśikā*, *Anuttarāṣṭikā*, *Paryantapañcāśikā*) and parts of the *Jñānasiddhi* by Indrabhūti. Since I had already done a rough translation of the *Tantroccaya*, I had the opportunity of discussing with Prof. Gnoli several passages from this work, and of revising my translation.

The *Tantroccaya* (lit. 'Synthesis of Tantras') is a short work that summarizes in prose, in ten chapters (*āhnika*), the main concepts of the *Tantrasāra*, which in its turn is an abbreviated exposition of the *Tantrāloka*. The latter is indisputably the most original and interesting synthesis of *śaiva* Tantrism, interpreted from an *advaita* perspective. However, it was such a complex, encyclopedic work that the author, Abhinavagupta, felt the need to condense and present the most essential aspects of his teachings in epitomes that his disciples could understand more easily.

While the *Tantrasāra* was widely circulated and read, the *Tantroccaya* seems to have made less of an impact, since it does not appear to have been quoted in later literature by any author. The *editio princeps* of the *Tantroccaya* was only published in 1990 by Raniero Gnoli and Raffaele Torella (see Abbreviations and Bibliography) and, as far as I know, a translation of the text has never been published.

On the authorship of the *Tantroccaya* – as in the case of the *Tantravaṭadhānikā*, which is a third and more concise epitome of the *Tantrāloka* (it consists of 98 stanzas) – scholars are divided: Pandey (1963: 75), Rastogi (1979: 159) and Raghavan (1981: 19) hold that the work is not by Abhinavagupta, but they do not support their theory with sufficiently convincing arguments, and simply make brief references to differences in style, language and the way of dealing with the subject. By contrast, Gnoli and Torella (1990: 155)

1918.

write: '...the examination of the same elements considered by Pandey and, in addition, the very fluid way in which this short work is linked to the TS on the one hand and the TVDh on the other, in condensing the contents of the TĀ, induces us to ascribe it, without the slightest hesitation, to Abhinavagupta'.

The opinion expressed by Gnoli and Torella seems to me the more plausible. Indeed, even if Abhinavagupta did not write the *Tantroccaya*, the author was certainly someone very close to him, who was extremely familiar with his teachings, style and language. In particular, the work is strictly linked to the *Tantrasāra*, which is evident from the following: 1) many of the verses that close the chapters of the *Tantrasāra* and almost all the Apabhraṃśa stanzas contained in the text are quoted also in the *Tantroccaya* (the Apabhraṃśa stanzas have not been printed in the critical edition of the latter). 2) The first four chapters of the *Tantroccaya* have been constructed around the verses that close the first four chapters of the *Tantrasāra* and are in fact a commentary on those verses. 3) The colophon of the *Tantroccaya*, despite the lacunas, clearly shows the connection between it and the *Tantrāloka* and the *Tantrasāra* (see below, p. 131).

The undeniable correspondence between the subject-matter of the *Tantroccaya* and the other three texts is evident from the table below.

	TĀ	TS	TU	TVDh
definition of bond	1.22-30	1	1	1.2
anupāya	2	2	2	2.1-2
śāmbhavopāya	3	3	3	2.3-5
śāktopāya	4	4	4	2.6-7
āṇavopāya	5	5	5	2.8-17
deśakālādhvan	6-8	6-7	6	3.1-6
tattvas	10	8-10	7	3.9-16
descent of Power initiations	13-27, 29	11-19, 22	8	3.21-29ab
perpetual and occasional rites	28	20	9	3.29cd-35cd
worship of the master	15.534-591ab	20	10	2.18-19

There are also differences between the *Tantroccaya*, the *Tantrāloka*, the *Tantrasāra* and the *Tantravaṭadhānikā*, but perhaps they can be explained by the fact that the author deliberately chose to vary the way in which he presented his teachings, knowing that it was impossible to confine them and the reality to which they refer within a rigid verbal scheme.

Furthermore, Gnoli and Torella (1990: 153) emphasised that the *Tantrasāra*, the *Tantroccaya* and the *Tantravaṭadhānikā* 'do not ... limit themselves to slavishly summarizing the major work, but they each have certain original features, which, when taken together, render the general lines of Abhinavagupta's great work clearer and more intellegible'. In the introduction to the

1918.

editio princeps, Gnoli and Torella give three examples of the original features and variations present in the *Tantroccaya* (1990: 154-55). These concern the practice of *uccāra* in a hundred and eight different moments, the description of initiations and the order in which Abhinavagupta puts the *parvadinas* (see below, pp. 119, 126-27, 129).

Recently, another MS of the *Tantroccaya* was discovered. It is kept in Göttingen (Universitätsbibliothek, MS No. 963.35; henceforth MS G). I had the opportunity of consulting a microfilm of this MS, which Prof. Torella kindly made available to me through the good offices of Prof. Heinz Beckhert. I was able to verify that the MS belongs to the same family as MS B of the *editio princeps*. It begins with the words *oṃ namo bhagavate vāsudevāya* and finishes with *taṃ vettha paścāt* || *iti tantroccayaṃ samāptam* || *śivāya bhavatu* || (cf. Gnoli and Torella 1990: 188, ll. 4-5). It is written in *śāradā* script. Each page contains 15 lines and the entire text covers 32 pages.

Apabhraṃśa stanzas present in the *Tantroccaya* have also been translated here, but only when quoted and followed by a *chāyā* in the *Tantrasāra*. My translation of these stanzas is merely provisional. A new improved translation and edition of all the Apabhraṃśa stanzas (indicated with capital letters in this paper) will be made by Raffaele Torella in the near future (cf. Gnoli and Torella 1990: 155), on the basis of the available MSS of the *Tantroccaya* in which these stanzas have been incorporated[1] and the MSS of the *Tantrasāra*.

While reading the text of the *editio princeps* of the *Tantroccaya* I have noted the following misprints:

p. 168, l. 4	*sṛṣṭayādi°* → *sṛṣṭyādi°*
p. 169, l. 8	after *praviṣṭas tu* add *śāktaśāṃbhavadhārām evādhiṣete* | *āha ca* (*sic* in MS B and MS G)
p. 171, l. 3	*cāsaṃkhbhedam* → *cāsaṃkhyabhedam*
p. 177, l. 2	*°caka°* → *°cakra°*
p. 177, n. 166, l. 2	*sodhā* → *ṣoḍhā*
p. 179, l. 5	*euditaṃ* → *uditaṃ*
p. 180, l. 12	*ālocyasamastam* → *ālocya samastam*
p. 182, l. 7	insert a *daṇḍa* or a comma before *tadvidhiḥ*
p. 182, l. 8	*°nāḍhy°* → *°nāḍy°*
p. 182, l. 9	*ākrāmya* → *ākramya* (*sic* in MS B and MS G)
p. 182, l. 11	*°rāmāpra°* → *°rāmapra°*
p. 184, l. 6	*copasīta* → *copāsīta*
p. 185, l. 6	*°rohinī°* → *°rohiṇī°*
p. 185, n. 246, l. 1	*°śīrṣe krsna°* → *°śīrṣe kṛṣṇa°*
p. 186, l. 6	*cāṣaḍha°* → *cāṣāḍha°*
p. 186, l. 10	insert a *daṇḍa* or a comma before *tato*
p. 186, l. 10	*°dakṣiṇādīny evaṃ* → *°dakṣiṇādīni* | *evaṃ*

[1] The *editio princeps* was made on the basis of three MSS, but only two of them contain the Apabhraṃśa stanzas: *1)* Oriental Research Institute and Manuscripts Library, MS No. 17706-C; *2)* Banaras Hindu University Library, MS No. C1020 [Accn. No. 14/7634].

p. 187, l. 8	*vandhyaḥ → vandyaḥ*
p. 187, l. 12	*tadim → tad idam*
p. 189, n. 278, l. 2	*āryā → indravajrā*

Stanzas are printed in italics. Verses or parts of verses that are taken from the *Tantrasāra* are indented. Below is a list of these verses with page numbers referring to the editions of the *Tantroccaya* and the *Tantrasāra*, the opening words in Sanskrit and the corresponding words in this translation.

1) *ajñānaṃ kila* ... TU 1 (pp. 159-60), TS 1 (p. 5): 'The Scripture states...' (below, pp. 113-14).
2) *ātmā prakāśavapur* ... TU 1 (pp. 160-61), TS 1 (p. 7): 'Śiva is the self...' (below, p. 114).
3) *upāyajālaṃ na* ... TU 2 (pp. 161-62), TS 2 (p. 9): 'The [entire] body...' (below, p. 115).
4) *antar vibhāti* ... TU 3 (pp. 163-64), TS 3 (p. 19): 'the entire world...' (below, p. 116). This stanza is also quoted in the PS *Vivṛti* by Yogarājācārya (p. 39) where it is introduced with the words: *etad eva granthakṛtā vivṛtivimarśinyām uktam* (cf. ĪPKVV, vol. 2, p. 203; the stanza is introduced with the words: *tathā ca uktaṃ mayā śrītantra-sārādau*).
5) *yo niścayaḥ* ... TU 4 (pp. 165-67), TS 4 (p. 32): 'An enslaved man...' (below, pp. 117-18). This stanza is also quoted in the PS *Vivṛti* (p. 73) where it is introduced with the words: *śrīmadgranthakṛtā tantrasāre nirūpitam*.
6) *yathā yathā niścaya* ... TU 4 (p. 167), TS 4 (p. 32): 'Therefore, the supreme *yogin*...' (below, p. 118).
7) *svaprakāśaṃ samastātma°* ... TU 5 (p. 168), TS 5 (p. 37): '[The *yogin*] should meditate on...' (below, p. 118). This stanza occurs in the TVDh 2.8.
8) *taddvādaśamahāśaktir* ... TU 5 (p. 168), TS 5 (p. 37): 'He should meditate on...' (below, p. 118). This stanza occurs with a few differences in the TVDh 2.9.
9) *tadgrastasarvabāhyāntar°* ... TU 5 (p. 168), TS 5 (p. 37): 'Then he should make all the internal ...' (below, p. 118). This stanza occurs with a few differences in the TVDh 2.10.
10) *saṃvidrūpasyātmanaḥ* ... TU 6 (p. 170), TS 6 (p. 61): 'When [the *yogin*] sees...' (below, p. 120).
11) *bhūmyādau tattvajāle* ... TU 7 (pp. 174-75), TS 9 (p. 108): 'In all the various principles...' (below, p. 123).
12) *yathā nirgalo* ... TU 8 (p. 175), TS 11 (p. 128): 'Parameśvara, who is...' (below, p. 123).
13) *aprabuddhe 'pi vā* ... TU 8 (p. 176), TS 11 (p. 128): 'Although his own heart...' (below, p. 124).
14) *tyaktāśaṅko nirācāro* ... *antaḥsthaṃ devatācakram*... TU 8 (p. 180), TS 22 (p. 206): 'Having overcome doubts...' (below, p. 126). Cf. TĀ 32.20bc-24ab (cf. also TĀ *Viveka*, vol. 12, pp. 314-15).
15) *adhvānam ālocya* ... TU 8 (pp. 180-81), TS 13 (p. 155): '[the master,] having seen...' (below, p. 126).
16) *antaḥ samastādhvamayīṃ* ... TU 8 (p. 181), TS 14 (p. 160): 'After having intuited...' (below, p. 126).
17) *śiṣyaikībhāvaṃ jhaṭiti* ... TU 8 (p. 181), TS 14 (p. 160): 'Thus, the master...' (below, pp. 126-27).
18) *mūlādhārād udetya* ... TU 8 (p. 182), TS 16 (p. 167), TĀ 21.25: '[The teacher] must

1918.

first arise...' (below, p. 127). This stanza is also quoted by Kṣemarāja in his commentary on *Netratantra* 16.117 (p. 156).

19) *anugrahaparaḥ śivo* ... TU 8 (p. 183), TS 19 (p. 177): 'He who is blessed by Śiva...' (below, p. 128).

20) *saṃvitprakāśa°* ... TU 10 (p. 188), TS 21 (p. 197): 'As consciousness consists of...' (below, p. 131).

The present work would not have been possible without the help of Prof. Raniero Gnoli and Prof. Raffaele Torella, to whom I wish to express all my gratitude. Special thanks are also due to Susan Ann White for her help in revising the English text.

Translation

Chapter I

The mother is great due to the new (abhinava) *creation and rests on the pure* (vimala) *digit [of the moon]; the father has a full body* (bharitatanuḥ) *whose radiance is concealed* (gupta) *by five faces.*[2] *May my heart – the unsurpassed, immortal family whose essence derives from the emission* (visarga) *produced by this couple* (yāmala)[3] *– shine!* (1)[4]

Appointed by the teachers to procure good for others, Abhinavagupta composes the Tantroccaya, *a work that, even if short, gladdens the hearts of men.*[5] (2)

> *The Scripture* (śāstra) *states that nescience* (ajñāna) *is actually the cause of bond* (bandhahetu).[6]

Indeed, transmigration is caused by a certainty that is the opposite [of truth] (*viparītaviniścaya*). In actual fact:

> *It is traditionally called 'maculation'* (mala).

Maculation is none other than nescience. Therefore:

> *It is completely eradicated once the* kalā *of full knowledge has risen.*

[2] The word *gupta* is commented on by Jayaratha with *paripūrita* (lit. 'completely filled with'). On the five faces of Śiva (Īśāna, Tatpuruṣa, Sadyojāta, Vāmadeva and Aghora) see TĀ 15.203cd-207, 35.27 (cf. also Gnoli 1999: 6, n. 5, 354, n. 4).

[3] Lit. 'by the couple formed by both' (*tadubhayayāmala*).

[4] This stanza appears at the beginning of numerous works by Abhinavagupta: TĀ, PTV, MVV and TS. On the symbolic meaning of the terms used here by Abhinavagupta, see Gnoli (1999: 3, n. 1). The translation is based on the interpretation by Jayaratha (TĀ: I, 3-16).

[5] The translation is based on the conjecture *mitam api jana°* for the reading *mitam abhijana°*: '... a short work that gladdens the hearts of noble ones'.

[6] Cf. MVUT 1.23cd and TVDh 1.2.

1918.

When knowledge is not full, liberation exists only in relation to those things of which one has a correct knowledge, because the manifestation of subjectivity (*pramātṛtva*) is confined to transcending what was the object of knowledge, and nothing else. When one has attained full knowledge, however, it is only the essence of the knowing subject, i.e., Śiva's nature, that shines. It transcends everything and, at the same time, is the essence of all things. No form of nescience can exist in the [knowing subject] with regard to anything.

Liberation occurs when knowledge, purged of all maculations, arises.

What is known as liberation is nothing else. With the elimination of impurity, i.e., nescience, we have liberation. It is none other than the light of consciousness (*saṃvittattva*), which is full, free and immaculate, and both transcendent and immanent.

Thus, with this work I am clarifying everything that should be known.

In ancient times, it was actually imparted by the Supreme Lord [himself] in the Trika Scriptures (*ṣaḍardhaśāstra*), since he affirms that his nature is both transcendent and immanent.

'But – someone will ask – if the Blessed One possesses the nature of light, why does he [also] possess nescience, which is non-light? Or, how can nescience cease to exist?'[7] The reply is:

Śiva is the self (ātman)*; he has a body of light, is free.*

Parameśvara is free because, after concealing his own nature, he illuminates [it again]. Indeed, his nature is light (*prakāśa*). Therefore, if he did not shine even in the most insignificant of forms, his condition would be non-light. So [it must be acknowledged that] he shines in all forms (*sarvātmanā*); thus, he is light itself and freedom.[8] The revelation of his own nature

occurs suddenly,

for one who, upon dying obtains Śiva's nature;[9]

or gradually, through three [means],

i.e., according to the nature of the *śākta* [means], etc.,[10] as we shall explain later. It has also been said:

This ātman *consists of light and is free. It conceals its own nature and then il-*

[7] Nescience would be eternal if it possessed the Lord's nature, and could not possibly cease.

[8] The *daṇḍa* before *svatantratāsya* is missing in both MS B and MS G.

[9] In TĀ 13.130cd and TS (chap. 11, p. 120) one meditates on the possibility of a descent of [Śiva's] Power (*śaktipāta*) so violent and sudden that it immediately results in death and the attainment of Śiva's nature.

[10] We would expect *śāṃbhavādi*° or *śāṃbhavaśāktādi*° instead of *śāktādi*°.

1918.

luminates it again, either suddenly or gradually. It is Śiva's essence, according to absolute truth. (A)

Chapter II

Concerning the above, Parameśvara's light shines for someone continuously and independently of [the use of] further means (*upāya*), when he hears just once [and firmly understands] the following words of the master:

> *'The [entire] body of means can not illuminate Śiva.'*

This is [completely] logical, because:

> *'Could the omni-radiant sun shine through clay* (ghaṭa)*?'*[11]

Thus, the universe shines only through Śiva's grace (*prasāda*). And [as we know] the entire body of means is part of the universe.

> *Thinking in this way, [the practitioner] with noble eyes immediately penetrates Śiva, who is self-luminous* (svayaṃprakāśa).

This means that He shines independently, like one whose nature consists of transcendent, immanent and uninterrupted (*anavacchinna*) consciousness. It has also been said:

The more light shines, the more this supreme and immaculate Lord shines in me, in his entirety. Upon realizing that this is the ātman *from the absolute point of view, nothing more should be done.* (B)

Chapter III

Parameśvara's light shines for someone else only after His Power of Freedom has been perfectly understood. The entire universe [that we see] certainly shines on the outside; however, it is necessarily the object of reflective awareness, even if illuminated, because, without the latter, what is shining would resemble something unilluminated. Indeed, the object of reflective awareness is not external, because at the moment of reflective awareness (*parāmarśa*) one is conscious of the manifestation of its inner nature (*antarmukhatā*). If it is an internal object of reflective awareness, then it manifests precisely within, although it shines externally too; otherwise, what shines could not be the object of reflective awareness, the object of reflective awareness could not shine, and light and thought would be [like] blindness. Therefore, consciousness (*saṃvedana*) consists of light and thought (*prakāśaparāmarśasvabhāva*).

The various forms of existence, which in fact are not separate from [con-

[11] Lit. 'vase'; cf. Gnoli (1990: 90).

1918.

sciousness], are recognized as separate [from it] by dint of reflective awareness (*parāmarśa*).

In addition, Parameśvara possesses a Power that has the nature of reflective awareness, is independent of conventions, innate (*akṛtrimā*) and consists of fifty phonic deities [i.e., the phonemes]. And so everything shines in me, by virtue of my intrinsic power (*svaśaktyā*). Anyone – Devadatta, let us say – is none other than myself, consciousness. Devadatta's body, his [feelings of] pleasure, etc., are mine and, like a pot, etc., they manifest themselves in the mirror of consciousness.

So it has been established that Parameśvara is all-pervasive, unique and eternal, manifesting Himself in all forms that are, in turn, manifested by His Power of Freedom (*svātantryaśakti*) that is [nothing but] the I. He who realizes this little by little, discovers he is Him. Since,

the entire world shines within,

– where? –

here, in the self,

which is self-luminous. – In what way? –

like a multicoloured cloth in a mirror,

it is established that all things (in relationships such as perceivable-perceiver, cause-effect, destructible-destroyer, sustainable-sustainer, etc.) shine within [consciousness], because, logically, it is impossible for a multicoloured reflection in a mirror to exist separately from it. But consciousness has the following peculiarity:

Consciousness, however, in accordance with thought – its essence –, has a reflective awareness of the universe,

Therefore, it is self-luminous and free.

this cannot be said of a mirror.

[The mirror] can be illuminated and thought of by another [knowing subject]. Thus, it is a dependent and insentient reality. It has been said that:

In this immaculate mirror of consciousness, the entire universe shines in [all] its essence. Truth shines like the object of reflective awareness; like the secret essence of thought. (C)

After having heard these words, the yogin *who reflects on how his immaculate self consists of all things, becomes the supreme Bhairava and obtains nirvāṇa.* (D)

1918.

Chapter IV

If this absorption (*samāveśa*)[12] lacking conceptual construction (*vikalpa*) has not arisen also in the aforesaid ways, one can purify [negative] conceptual constructions through creative meditation (*bhāvanā*) that has [positive] conceptual constructions and possesses the nature of good reasoning (*sattarka*).[13] [Indeed,] if a conceptual construction that is the opposite of the conceptual constructions appertaining to transmigration is continually produced, it is none other than Parameśvara's Power (*śakti*) that is [called] Pure Science (*śuddhavidyā*). We must not allow ourselves to be deceived by the fact that this Power is endowed with conceptual constructions. To explain:

> *An enslaved man* (paśujana) *may express the conviction: 'I am insentient',*

thinking: 'my nature is merely physical'. He may express the conviction:

> *'I am bound by* karman*',*

[although he is aware that] the self is separate from the body; or he may express the conviction:

> *'I am endowed with maculation',*

since – although [his] *karman* has been destroyed – [he believes he is endowed] with maculation; or he may express the conviction:

> *'I am impelled by others',*

since – although maculation has been completely eliminated – he believes it is by the grace of the roaring Śiva (*nādiśiva*). Thus, whoever thinks in the above way, whether he is a common man, a follower of the Dharma, a Rudra, or even a liberated being according to the doctrines of the Siddhānta system, remains enslaved.[14] The aforesaid [conditions] are determined by the strength of the corresponding conceptual constructions. For this reason,

> *if, the [practitioner] succeeds in [reaching] a conviction contrary to the above; [for example]:*

'I am not insentient, since my nature consists only of consciousness'; 'I am not bound by actions, on the contrary, since I am free, they are simply an expression of my Power of Action';[15] 'I am not endowed with maculation, indeed, it is nothing but a game to hide my own nature'; 'I am not impelled [to

[12] On *samāveśa*, see Torella (1994: xxxii-xxxiv).

[13] Cf. TĀ 15.269cd ff.

[14] The four categories (common man, etc.) refer respectively to the four above-mentioned wrong convictions ('I am insentient', etc.). The term Rudra probably refers to a generic *śaiva*.

[15] Lit. 'they are an expression of my Power of Action thanks to freedom'.

1918.

act by others], in fact, there is no one apart from me, since [my] true nature consists of a perfectly full consciousness',

> *he will suddenly become the Lord: his body will consist of everything, his self will consist of consciousness.*
>
> *Therefore, the supreme* yogin *should always strive to reach this kind of conviction. He should not be seduced by these infantile doctrines due to knowledge that lacks the true nature of reality.*

For this reason, [the practitioner] should always concentrate on reaching such a conviction in whatever he does. It has been said:

When a specific thought occurs to a man, he possesses at that very moment a corresponding power. (E)

How can the supreme reality possibly shine for someone whose heart is maculated by the following strong convictions: 'I am endowed with maculation', 'I am a paśu*', or 'I am separate from all things'?* (F)

The bee of thought truly shines and brings success [to he who], in the lotus of his heart – which blossoms by virtue of a strong descent of [Power] (i.e., the rays of sun) of the Supreme Śiva, and which develops in itself a deeper and deeper comprehension of the secret –, proclaims: 'I am the Lord Śiva, [I am] filled with the reality that is in all beings'. (G, H)

Chapter V

We have just described the means called '*śākta*'. Now, we shall explain the contemplation (*dhyāna*), and so on, for the benefit of he who [can] not realize his own immaculate nature through good reasoning (*sattarka*). Concerning this:

> *[The* yogin*] should meditate on the self-luminous triad of object, means and subject, the reality of which is the essence of all things, within himself, within the beatific abode* (dhāman)[16] *of his heart.*
>
> *He should meditate on the omnipresent Lord of the wheel of the rays of the twelve great powers*[17] *who reveals himself in the outer [in the knowable reality], through the ethers [of the sense-channels], by manifesting creations and dissolutions.*
>
> *Then he should make all the internal and external things he has devoured rest within him; he will obtain the vision of the self through this continuous exercise.*

---

[16] On the term *dhāman*, see Gonda (1967).

[17] Cf. Gnoli (1990: 103-4).

1918.

Thus contemplation has been explained. It is an *āṇava* [means] because it is realized by a limited soul (*aṇu*), which is characterised by the mind (*buddhi*) and holds the conviction that differentiation (*bheda*)[18] exists.

Someone can realize (*lābham eti*) his own nature through the process of uttering the 'vital breath'. 1) The vital breath first stops in his own nature, characterised by consciousness, as if taking possession of [it] (*ākrāntyā*), and then 2) it arises. 3) It fills the knowable [with itself] and 4) becomes one with it. 5) It begins to dissolve the knowable reality and 6) becomes full [again], after having dissolved it.[19] 7) [The vital breath then] unifies (*anusaṃdhatte*) the six Earths of delight, and this gives us the seven rests (*viśrānti*).[20] Through continuous exercise, the corresponding form manifests itself in each rest, in three ways: 'about to open', 'open' and 'perfectly united' (which correspond to the three *visargas*[21] and the three *liṅgas* (the Manifest, and so on).[22] Also here, at each of these rests, according to the intensity of penetration, we have the following states: 1) beatitude, 2) surprised reaction, 3) shaking, 4) sleepiness and 5) vibration, which are caused by the gradual increase of pervasion.[23] The three *visargas*, etc., represent the main element and are obtainable through the spiritual tradition founded on the beatitude of the *yoginī*'s heart. Therefore, the Plane of Uttering (*uccāraṇabhūmi*) is divided into one hundred and eight [parts].[24] The rising of the glorious seeds of creation and dissolution[25] takes place on this same [Plane]. It suffices to say this. Thus, the penetration occurring through the mind (*buddhi*) and the vital breath (*prāṇa*) is

---

[18] Or 'multiplicity'.

[19] See Gnoli (1999: 109 ff.).

[20] Only six rests are taken into consideration in TS 5 (p. 38).

[21] See TĀ 5.107cd-121.

[22] The three *liṅgas* are Manifest (*vyakta*), Manifest cum unmanifest (*vyaktāvyakta*) and Unmanifest (*avyakta*). Cf. TĀ 5.112cd-119, TVDh 2.15.

[23] The concept of pervasion (*vyāpti*) is common in *śaiva* texts: the highest realities penetrate and pervade the lower ones. See MVUT 2.60ab, TĀ 9.608cd-312, TS 8 (p. 91) and Gnoli (1990: 144-45, n. 29).

[24] According to the TU and the TVDh 2.12b ff., one can distinguish in the utterance one hundred and eight different aspects and moments, 'due to the three aspects (*unmiṣat, unmiṣita* and *saṃghaṭṭātmakībhūta*) present in each of the seven *viśrāntis* (3 × 7 = 21). In turn, each one of these twenty-one moments is divided into five aspects depending on the intensity of penetration (*ānanda, udbhava, kampa, nidrā, ghūrṇi* [cf. TĀ 5.100cd-108ab]) (21 × 5 = 105). The three *visargas* are to be added to these a hundred and five moments, so that the total number is a hundred and eight. This division into a hundred and eight is not referred to in the TĀ (Jayaratha himself does not mention it) nor in the TS' (Gnoli and Torella 1990: 154; cf. also Gnoli 1999: 118, n. 5). Cf. also TS chap. 5.

[25] The two mantras *sauḥ* and *khphreṃ*. Cf. TĀ 4.181cd-193, 5.74-78.

known as *āṇava*; the one who is penetrated (*praviṣṭa*) reaches the plane (*dhārā*) of the [means] known as *śākta* and *śāṃbhava*.[26] It has been said:

... (I)

Chapter VI

Now the following is explained: a twofold multiplicity creates the error of differentiation here, throughout the world: [the error consisting] of actions and of material forms. Therefore, it has been said that time and space are the two differentiating factors.

A) Concerning these, the multiplicity created by actions is seen [by the practitioner] simply as a manifestation of his own self, like a dream or a fantasy. That is to say:

> *When* [*the* yogin] *sees that the power of breath* (prāṇa) *is one of the aspects pertaining to the Self which consists of consciousness, that time along with the wheels of creation, preservation and dissolution is based on this* [*power*], *and when he continuously gives himself* [*to this power*], *he becomes Bhairava.*

In fact, as soon as consciousness begins to spread, it assumes the nature of life (*prāṇanā*). Its vibration and movement give birth to the unfolding of time. Here, [the practitioner] should dissolve all of time in the power of the breath, and the latter in consciousness. Then the infinite multiplicity of external creations and reabsorptions is nothing but the pure vibration of consciousness. It has been said:

We have the formation of moving waves that are an expression of consciousness consisting of light in all its forms. The vital breath rises from this formation. You should know that time in all its manifestations springs from the vital breath. (J)

As the power of breath manifests and ceases, the Lord Maheśvara reveals and conceals creation and dissolution. He is the ātman, *the sea of mind's nature.* (K)

Thus, he who has no more doubts concerning [the real nature of] time, devours time.

B) [With regard to the second differentiating factor], all this unfolding (*prapañca*) of the multiplicity of material forms – which presents itself in the form of both bodies and worlds and manifests a differentiation that creates the conditions of enjoyer (*bhoktṛ*), enjoyable reality, base of enjoyment and means of enjoyment[27] – opposes the achievement of non-duality. So, [like time] it

---

[26] The supreme plane can also be obtained through the *āṇava* means, cf. TVDh 1.31.

[27] Or, according to the reading *kurvāṇo* instead of *kurvāṇam*: 'which presents itself in the form of both bodies and worlds, creates the conditions of enjoyer, enjoyable reality, base of enjoy-

1918.

must also be realized as identical to one's own self, whose nature is consciousness.

To explain, the egg of Brahmā and the egg of matter have innumerable differentiations.[28] They are caused respectively by the egg of *māyā* and the egg of Power, which are unique [and common to all realities]. [The practitioner,] seeing how these [four eggs] are pervaded by manifold and innumerable worlds and Lords of the worlds and how these [eggs] are mirrored in his own heart; being aware that they are actually resting right there [in his heart]; and seeing how they manifest [again] therefrom, understands that the self is the nature of all things, transcends all things, makes all things, knows all things, pervades all things and, being full of all things, is non-fragmented, free and endowed with the nature of consciousness. It has been said:

When [*the* yogin] *suddenly realizes how the whole path, described in the Scriptures, abides in the mind, the body and the vital breath, he shines in all his fullness.* (L)

Chapter VII

Concerning the above, the nature (*svabhāva*) of the entire group of worlds consists solely of principles (*tattva*) and these, which are thirty-six, are part of the plane of knowable reality. Consciousness is the thirty-seventh [principle]. If, for didactic purposes, etc., it is metaphorically considered a knowable reality, [we] define the completely unknowable and free reality as the 'thirty-eighth' [principle].[29] All these [thirty-six] principles reside in all things. Indeed, concerning the body, stability is 1) earth, fluidity is 2) water, heat is 3) fire, movement is 4) wind and empty space is 5) the ether. In these five [principles] there exist the subtle elements (*tanmātra*), that is, 6) smell, 7) taste, 8) colour, 9) touch and 10) sound [respectively], in which no distinction (*anudbhinnavibhāga*) is yet evident due to their extreme subtleness. The [subtle elements] are perceived by the five sense faculties (*pañcendriya*), viz., 11) nose, 12) tongue, 13) eye, 14) skin and 15) ear, each of which carries out its relative activity. The five action senses (*karmendriya*) pervade the [entire] body and are [mostly][30] manifest each in its specific place; namely, 16) voice, 17) hands, 18) feet, 19) excretive organs and 20) genitals. Their specific activities are speaking, grasping, moving, evacuating and emitting (or resting in the self in [a state of] beatitude). 21) The mind (*manas*) gives rise to imagina-

ment and means of enjoyment and, so doing, manifests differentiation' (cf. Gnoli and Torella 1990: 171, n. 110).

[28] The egg of Brahmā and the egg of matter are relative to individuals.

[29] On this concept, see also TĀ 11.21-27.

[30] The action senses are scattered throughout the body (*dehavyāpaka*) but are most evident (*sphuṭam*) in their specific organs. See TĀ 9.260cd-261ab.

1918.

tion (*saṃkalpa*). 22) The *buddhi* gives rise to determination (*niścaya*)[31] and is the base in which conceptual constructions are reflected.[32] 23) The *ahaṃkāra*, which gives rise to presumption, extends to all this.[33] The *guṇa*s are the cause of [all] these [principles]; 24) nature (*pradhāna*) is their state of equilibrium. Separate from these is the enjoyer, 25) the *puruṣa*. 26) Attachment (*rāga*), which pertains to the [*puruṣa*], generates in [the *puruṣa*] an interest for particular objects. 27) Necessity (*niyati*) links him to a certain object. Through 28) Science (*vidyā*), he sees the *buddhi* and the object reflected therein. His 29) Energy (*kalā*) gives him a partial capacity to act. 30) Time (*kāla*) limits (*ākal*) his nature and that of the objects (*bhāva*) making them appear like past, future and present. 31) Illusion (*māyā*) is the first cause of this entire knowable reality (*iyato vedyakalāpasya*). [Then] the nature of the *puruṣa* begins to be illuminated through 32) Pure Science (*śuddhavidyā*).[34] For him, 33) the state of Īśvara is that in which he perceives these realities in all their perspicuity, as something that cannot be separated from his own self, and thinks: 'These things (*padārtha*) are me'; 34) the state of Sadāśiva is that in which he perceives these realities as something that cannot be separated [from his own self], something that is no longer perspicuous but on the point of being annihilated, and thinks: 'I am these'; 35) the state of Power (*śakti*), which is called 'without support' (*anāśrita*) 'void' (*śūnya*) or 'extreme void' (*atiśūnya*), enables him to perceive these [realities] as unified with his own nature and as if they had become unreal. Lastly, 36) the state of Śiva is the condition in which ~~all things appear only in their own nature~~. The state of fullness (*pūrṇāvasthā*)[35] is that which enables him to make all this multiplicity the object of reflective awareness.

Thus, the knowing subject consists of thirty-six principles. The knowable reality also [consists of thirty-six principles] because the nature of the object of knowledge manifests only when it identifies with the knowing subject. Hence, when he realizes that everything, in its entirety and in all of its parts, is [perfectly] full, he shines without duality.

In differentiating everything through his own power, [the knower] perceives whatever object – let us say a pot – as possessing innumerable different aspects even though it is [actually] a single reality.[36] To explain: 'This pot is known by me', 'it is known by Caitra with his eye', 'I am known by him

[31] In this context, the more common word for 'determination' is *adhyavasāya*; see, for instance, *Sāṃkhyakārikā* 23, *Pauṣkarāgama* 2.18cd and *Mataṅgapārameśvarāgama*, *vidyāpāda* 17.2.

[32] Cf. TĀ 9.227-229, TS pp. 85-86.

[33] On the *ahaṃkāra*, which relates all things to the self, see TĀ 9.230 ff. and TS, pp. 86-89 (Gnoli 1990: 140-43).

[34] On the *kañcuka*s (*rāga*, etc.) see Torella (1998).

[35] Namely, the thirty-seventh principle.

[36] On the concept of knowability (*vedyatā*), which is briefly referred to in the following passage, cf. TĀ 10.19-97ab, TS 9 (pp. 95-97) and Gnoli (1999: 245, n. 1).

1918.

[Caitra]', '[Caitra] is known by another',[37] 'he is known by the omniscient ones',[38] 'he is known by Blessed Paramaśiva'. These [forms of knowability that are inherent in a single reality] are qualities of the object (*vastudharma*) [and not of the subject]: because they are the object of different desires (*ārthya*), and the source of manifold causal efficiency.

Therefore, while realizing that every manifestation of differentiation and non-differentiation depends on his own self[39] [the practitioner] should see that he himself transcends and is immanent in everything, [and thus he will become] Parameśvara.[40] Thus:

> *In all the various principles, beginning with the earth, there is nothing that shines without* [*actually*] *resting in the consciousness of the knowing subject. The nature of the* [*limited*] *knower is manifold. Therefore, try to attain in the knowable reality that plane of freedom and thought, i.e. of the I* (ahantā), *which is devoid of conceptual constructions, and free, free from all limits, which are gradually banished! Try to realize the true nature of the self!*

... (M, N, O)

Chapter VIII

For some people (*kasyacit pramātur*), all that we have said so far is perfectly comprehensible without the teacher's words; for others it is not. Furthermore, some people are not well-versed in knowledge. Nevertheless, they too can obtain liberation after having been initiated by a teacher, who shines with the greatness of such well-exercised knowledge (*svabhyastajñāna*). The freedom of Parameśvara excludes no possibilities. Indeed:

> *Parameśvara, who is free of all constraints, conceals and reveals his supreme glory* (dhāman), *through his innate freedom.*

Therefore, the manifold descent of Parameśvara's Power is completely independent. It is precisely due to [his] freedom that he can even make someone whose heart is [really] averse to teachers, scriptures, mantras and initiations, decide to follow these things [but only superficially]. Such a person is defined as 'darkened' (*tirohita*). Thus:

---

[37] Perhaps this last expression should be expunged, see Gnoli and Torella (1990: n. 143).

[38] That is, the Mantras, etc.

[39] Viz., it is an expression of his free will.

[40] The translation is based on the conjecture *parameśvarībhūtaḥ* for the reading *parameśvarībhūtaṃ*: '... he should see that he himself transcends and is immanent in everything, that he has become Parameśvara'.

1918.

Although his own heart (dhāman) *is darkened, he can behave as an enlightened one.*

But afterwards, even he can receive the grace of Parameśvara:

Or, again, he can [*truly*] *become enlightened* [*after receiving grace from the Lord*]*:* [*His*] *descent of Power is independent* [*and free*].

It has been said:

... (P)

Thus, the initiation must be explained for he who, by virtue of the Blessed One's descent of Power, becomes receptive to knowledge thanks to the initiatory process. With regard to this, the first thing that is taught is bathing.[41] Bathing itself is nothing but the removal of impurity, that is, the removal of the false assumption of being endowed with a nature that is devoid of consciousness. Any cleansing with water or other substances is favourable to this [removal]: it too can be [called] bathing, to the extent that it purifies consciousness, even if only partially. As the instructions [for bathing] are useful for this [purification], they are given here. It has been said:

... (Q)

Thus, he who has bathed should reach the place of sacrifice (*yāgasthāna*), which is simply a place that fills the heart with delight (*āhlādadāyin*). Here [the practitioner] should adore the wheel of deities according to the rule that we shall now explain. [This wheel of deities should be adored in one of the following places:] 1) in a sacrificial place (*sthaṇḍila*),[42] 2) in a *maṇḍala*,[43] 3) in one's own power, 4) in the *cakra*s of the teacher's body,[44] 5) in the vital breath[45] and 6) in the inner self.[46] Obviously, these [must be] purified by an unsurpassable form of purification consisting of the meditation on our being consciousness itself, which is at the same time transcendence and fullness with respect to the infinite totality mentioned above.

Apropos of this (*tatra*), the thirty-seventh [principle], i.e., Paramaśiva, Bhairava, consisting of the three Powers, must be transcended and transformed into a throne. [On this throne] we must worship the above-mentioned Blessed Supreme Consciousness, the thirty-eighth [principle]. This [goddess]

[41] Cf. TĀ 15.38cd-79 and TS 12.

[42] Cf. TĀ 29.25 ff.

[43] As already pointed out by Gnoli and Torella (1990: n. 166), we would expect *yāmale* instead of *maṇḍale*. Cf. also TĀ 29.96 ff.

[44] Cf. TĀ 29.166cd-177.

[45] Cf. TĀ 29.178-180.

[46] Cf. TĀ 29.181-186ab.

1918.

is identified with Caṇḍayogīśvarī, who sets in motion the wheel of devouring and creating everything (*viśva*). She must be adored, either with the twelve deities, which form her rays, or alone.

This procedure for adoration, which can be comprehended through the master's words, comes from the mouth that is the *yoginīs*' heart.[47]

This Power, which is inseparable from its possessor (tadvadabhinnā), *is [of a threefold nature:] effect, connateness and cause. It must be adored through an adoration rite that is appropriate for both. The result is the attainment of a state close to beatitude.* [1]

In the reflective awareness of one's own nature, which consists of a blossoming achieved through the various and appropriate enjoyments, the goddesses of the secondary wheels gradually move into the centre, viz., into the Lord of the wheel of consciousness.[48] [2]

Thus, this couple, who are facing each other and overflowing and whose energy is full of rays consisting of the goddesses of the secondary wheels, make the secondary wheels overflow [as if] they were united. [3]

In this way, when every hint of differentiated knowledge (saṃkatha) *has been banished from this couple, then the immovable state* (dhrūvadhāman), *that is, the unsurpassed consciousness, the supreme union of the emissions, is attained.* [4]

This [couple] generates (asmāt sūyate) *the dyad of emissions: the quiescent* (śānta) *and the emergent* (udita) *ones. Here, those who, in these two emissions, attain the primeval condition [as a single unit], become free of [every] limit.* [5]

When he whose mantra is nourished by the energy of the inner reflective awareness of the three emissions[49] *recites the emergent mantra, the wheel [of deities] is satisfied by it and confers perfections and liberation on [the practitioner].* [6]

While interiorizing the processes of creation, preservation and dissolution, [the practitioner] attains and remains in (sthitiṃ labhate) *the fourth state*[50] *by virtue of the rubbing of the two lotuses that are fixed by the central stalk,*[51] *that is, by virtue of the union in fire [= knowing subject] of all the rays* (kalā) *of the full moon [= knowable reality] and of the splendid sun [= means of knowledge], which are in the middle.* [7, 8ab]

---

[47] In the following stanzas a reference is made to the *ādiyāga* according to the Kula teachings. The *ādiyāga* is described here in the way in which it is practiced by the master. For parallel (and very similar) stanzas see TĀ 29.100cd-156ab and TS 22, pp. 201-5.

[48] The main wheel is that of the heart or, in this case, that of the secret parts (*guhya*).

[49] See TĀ 29.140.

[50] He dwells in *samādhi*.

[51] Cf. TĀ 29.150cd-153ab.

When a penetration (āveśa) *occurs for both Power* (śakti) *and her possessor in this ethereal* mudrā, *the strength* (vīrya) *of the mantras is revealed through the unmanifest* (avyakta), *the scream* (dhvani), *the noise* (rāva), *the bursting out* (sphoṭa), *the voice* (śruti), *the sound* (nāda), *the end of the sound* (nādānta) [*and the murmur*], *which are really aspects of an uninterrupted, inarticulate sound.* [8cd, 9]

> *Having overcome doubts and being no longer bound by disciplines, meditating on the following: 'I do not exist', and constantly seeing that all the deities reside in the wheels of the ears, eyes, mouth, nose, etc.; that the wheel of the deities resides within* [*his body*]*; that joy, regret, and so forth, reside in the dense and compact consciousness* (cidghana)*; that all this is the Supreme Perceptor* (grāhitṛ), [*the* yogin] *certainly reaches perfection by means of the* khecarī[mudrā]. [1, 2]

Those who meditate on these nine *āryās* and two *ślokas*, which have been obtained from the lotus of the mouth of Śambhunātha, will immediately become Bhairava. Thus, Parameśvarī, who consists of the state of non-differentiation of all things, must be adored through the causes and effects of delight (*ānandakāryakāraṇa*). He who recites the mantras must concentrate on Power.

After having made the disciple enter [the *maṇḍala*],

> [*the master,*] *having seen that the entire Path* (adhvan)[52] *resides within* [*himself*] *and having seen his own self in all its fullness* [*viz., identical to Śiva*], *should direct his gaze* [*at the disciple*] *as far as the* dvādaśānta, *with the intention of bestowing grace on* [*him*]. *Thus the disciple becomes a Regular.*

... (R)

The disciplinary rules (*samaya*) [for] the adorations, etc., of gods, teachers and scriptures can shine by themselves in the [disciple's] heart [without a detailed description being necessary here], since we hold that these rules can be studied thoroughly in more detailed works.

The Regular initiation (*samayadīkṣā*) confers the attainment of the mantric deity.[53] The initiation of Spiritual Children (*putrakadīkṣā*), instead, confers liberation after death. The procedure is as follows:

> *After having intuited that, inside and outside, his own self consists of all the Paths, the enlightened* [*master*] *– who is, as it were, devoid of differentiations – should unify his mind, his vital breath and his body with those of the disciple.*
>
> *Thus, the master suddenly attains a state of unity with his disciple,*

[52] That is, the six *adhvans*.

[53] Cf. TĀ 15 and TS 13.

1918.

> *and as soon as he rests in [the* dvādaśānta] *full of knowledge and great bliss, the imprisoned soul [that is, the disciple] becomes the Lord himself.*

It has been said:

... (S)

In this way, due to a descent of Power, [the master] can initiate even a dying person.[54] It has been said:

... (T)

Therefore, even an absent person can be initiated; if he is still alive, through mental unification (*anusandhi*); and even a dead person, through the method of the web (*jālaprayogakrama*). The procedure is as follows:

> *[The teacher] must first arise from the* mūlādhāra *and then use his strength to attack the stick,*[55] *which is [similar to] a path with endless winding and branching channels. Then, dispersing [the flow of the vital breath] when it has reached the ether of the nostrils, he, who has [thus attained] the power to pervade [everything]* (vyāptum īṣṭe), *attracts the desired creature by covering the wheel of the Paths with a net of very dense flames, completely obscured by smoke. This is the means called 'the Great Web'.*

When both those who adhere to inferior doctrines and those who have received the vows of superior doctrines from [a teacher] who is devoted to inferior doctrines begin to honour a true master (*sadguru*) due to an appropriate descent of Power, they too can be included among Regulars or Spiritual Children, according to the previously described process, after having abandoned their former vows, etc. This is the initiation of the 'extraction of the sectarian signs' (*liṅgoddhāradīkṣā*).[56]

If he who is well-trained in knowledge desires perfections (*siddhi*) for himself, he must be consecrated as a *sādhaka*. If he does not possess this desire, he must be elevated to the position of master (*ācārya*) because he does not fail in the task of accomplishing the welfare of others. In this case (*tatra*), the initiation (*abhiṣeka*) is [performed] with pots filled with the consciousness-essence of the mantric deities and with all the Paths, thus consisting in the offering of all things.

The funeral rites (*antyeṣṭi*), the post-mortem commemorations (*śrāddha*), and so forth, are absolutely useless for those who have received the benefit of

[54] Either the dying person himself asks for initiation or someone asks for it on his behalf. Cf. TĀ 16.94cd-96, 170cd-174, 183-184, 21.1-61.

[55] Viz., to subdue the flow of *prāṇa*.

[56] Cf. TĀ 22 and TS 17.

such knowledge.[57] Thus, the commemorative day of their death becomes simply (*param*) a day of accomplishment (*parvadina*) for the members of their spiritual lineage. On such a day, the latter must carry out the sacrificial rite (*pūjā*) in a special way and the adoration and satisfaction of the wheel (*cakratarpaṇa*),[58] in accordance with their own resources and regardless of castes, age, etc. (*avikalpam*). Thus it is only Parameśvara's will that frees. Therefore, the teacher empowered by it is quite equipped to bestow on the disciple, who has been empowered by a descent of Power and has consequently become completely free of doubt, the desired perfection in the above ways. Indeed,

> *He who is blessed by Śiva in His omnipotence (Śiva who is full of grace) in fact becomes the Lord. What is so strange about that? Knowing that the [different] forms assumed by the means express nothing but the Power of the Lord, the wise one never has any doubt, not even concerning the most limited means.*

... (U)

Chapter IX

He who has been initiated should observe the perpetual and occasional rites, which result in the attainment of knowledge, perfections (*siddhi*) or liberation. The same observance must be shown also by he who has fully cultivated knowledge, since the various degrees of his cognitive practice [are aimed at achieving] the good of others.[59] He himself has reached his goal simply by virtue of his unwavering knowledge (*dṛḍhapratipatti*).

Regarding this, the perpetual rites are 1) the veneration of the moments of transition, 2) the adoration, 3) the muttering of mantras, 4) the study, 5) the veneration of the master, etc. The occasional rites are the celebration of the days of accomplishment (*parva*), and so forth, and the rite of the dedication of the sacred threads (*pavitra*), etc.[60] which is the main occasional ceremony (*kalpa*)[61] and must be performed every year or [at least] once in a lifetime in order to perfect the ritual practice.[62] Indeed, imperfect ritual practices are an obstacle to liberation.

---

[57] Cf. TĀ 25.10.

[58] Consisting of male and female disciples.

[59] Or, if we suppose the reading *'jñānaḥ* instead of *jñāna°*: 'He who has been initiated and who has not reached knowledge... The same observance must be shown also by he who has fully cultivated knowledge...' (cf. TS 20, p. 178).

[60] Cf. Gnoli (1999: 507, n. 3).

[61] There follow in the text some words ('... the powerful rite of the offering of water') that should probably be removed or placed after the compound *parvapūjādikam* (Gnoli and Torella 1990: 184, l. 9).

[62] That is, in order to rectify eventual errors committed while performing the ritual. See TĀ 28; 1918.

With regard to this, the days of accomplishment (*parvadina*) occur on the first and fifth of every month. More specifically they are: 1) the thirteenth day of the white-fortnight in the month of Caitra, at noon, when there is the conjunction of Mercury (*budha*) and Pūrvaphalgunī;[63] 2) the eighth day of the black-fortnight in the month of Vaiśākha, at noon, when there is the conjunction of Mercury and Śravaṇa; 3) the ninth day of the black-fortnight in the month of Jyeṣṭha, at noon, when there is the conjunction of the Moon and Śatabhiṣaj; 4) the first day of the black-fortnight in the month of Āṣādha, at noon, when there is the conjunction of the Sun and Mūla; 5) the eleventh day of the black-fortnight of the month of Śrāvaṇa, in the first part of the day, when there is the conjunction of Venus and Rohiṇī; 6) the sixth day of the white-fortnight of the month of Bhādrapada, at noon, when there is the conjunction of Jupiter and Viśākhā; 7) the ninth day of the white-fortnight of the month of Āśvayuja, all day, when there are no conjunctions; 8) the first part of the night of the ninth day of the white-fortnight of the month of Kārttika, when there is the conjunction of the Moon and Śravaṇa; 9) the first part of the night of the ninth day of the black-fortnight in the month of Mārgaśīrṣa, when there is the conjunction of the Sun and Uttaraphalgunī; 10) midnight of the ninth day of the black-fortnight in the month of Pauṣa, when there is the conjunction of the Moon and Citrā; 11) midnight of the fifteenth day of the white-fortnight in the month of Māgha, when there is the conjunction of Jupiter and Venus; 12) the twelfth day of the white-fortnight in the month of Phālguna, at noon, when there is the conjunction of the Moon and Tiṣya.

On these [days], therefore, the most important moment is the observance of the first part of the *tithi*. After having divided both day and night into three [parts], the sacrifice can be held during the initial, central or final part.[64] When an astronomical conjunction occurs, the adoration rite, the sacrifice of the wheel and the [relative] propitiation rite should be celebrated in a special way. Since a distinction is made on the basis of the parts, the rite that is performed on the basis of this or that part is truly a full adoration.[65]

If conjunction has occurred, but the moment has not been observed, the conjunction prevails. The determination of the [exact] moment in which to

---

TS 20; TVDh 3.30 ff.

[63] It is worth mentioning that here the list begins with Caitra. In TĀ 28.39ab and TS 20 (p. 183) it begins with Mārgaśīrṣa.

[64] The sacrifice must be performed during one of these parts. It can not be performed between one part and another.

[65] The sentence is most likely corrupt in the original Sanskrit. The meaning is probably that the most important moment for performing the rite is the first, the middle or the last part of the first, the middle or the last part into which a day or a night is divided, as stated in the TĀ (28.44cd-45ab). Cf. Gnoli (1999: 512, n. 2).

perform the 'subsequent rite' (*anuyāga*)[66] is of primary importance.[67] This is the ceremony of the days of accomplishment. Other occasional rites are the visit of the teacher and of all his disciples to [our] house, the obtainment of the scriptures and of knowledge, the vision of a deity, etc.

Now the procedure concerning the dedication of the sacred threads (*pavitraka*) is explained. This ceremony completes [all] the rites and [at the same time] fulfils a command of Parameśvara, and must necessarily be performed. It must be celebrated in the period that begins with the white-fortnight of Āṣāḍha and finishes with [the month of] Kārttika. Elsewhere it is said that the ceremony can be carried out also at the end of the month of Māgha or during the period when the sun moves in a southerly direction.[68] The following is the procedure governing its performance: the sacred thread must be made of gold, silk (*paṭṭa*), or even *darbha* grass, according to one's own resources, without miserly thoughts concerning money. After having meditated on [the thread] as having a number of knots equal to that of the Paths and as being full of all the Paths, the teacher must dedicate it to the well-being of the disciples.

Subsequently, [it will be necessary to celebrate] special rites of adoration, the *dakṣiṇā*, and so on.

In such a way, even without having fully developed knowledge and yoga, he who continuously performs the perpetual and occasional rites, and who never looses heart, obtains liberation by virtue of ritual observance only. It has been said:

... (V)

Chapter X

Having learned all this from the blessed master, one must adore him in every way. Concerning this, [the disciple] cannot cancel his debt to the master, not even by giving him a field full of gold – as has been said in various scriptures, such as those of the Vedānta, the Siddhānta and those that transcend the *tantras*.[69] He can only cancel his debt through offering all his exterior and interior realities, to the point of actually offering himself [to the master]. Furthermore, [the disciple] is still bound by his obligations (*adhikārabandha*) until the moment that he is no longer indebted to the master. Therefore, when the sacrifices have been made, [the disciple] must in any case greet, honour and satisfy the master, to the point of offering himself and his wife, without any trace of meanness.

---

[66] The *anuyāga* corresponds to the sacrifice of the wheel (*cakrayāga*) and the sacrifice of the images (*mūrtiyāga*), as stated in the TS 20 (p. 184); cf. Gnoli (1990: 215).

[67] Cf. TĀ 28.41cd-42ab.

[68] See TĀ 28.121cd-127ab, TS 20 (p. 187) and Gnoli (1990: 217).

[69] Namely, the scriptures of the Kula.

1918.

The means that satisfy the master, make all the deities benevolent.

This is stated in the [*Yoginī*]*saṃcāra*[*tantra*] and elsewhere. Thus, we have explained what we intended to, that is, the content, the essential secret of the scriptures that transcend all others.

I, Abhinavagupta, implore [*all*] *people with good sense* (sadviveka) *to refrain from disappointing the expectations of those who turn* (praṇayin) *to them! Look* [*at them*] *as if they were something seen from a distance, something that when seen up close, you will understand in all its reality.*

> *As consciousness consists of true reality and light, it not only shines but also thinks. You wise men, who are thinking in this way, take refuge in the supreme scripture whose essence is thought, intuition and consciousness that comprehends all things!*

It has been said:

... (W)

One in whom praise [*of the deity*] (abhinava) *prevails*[70] *and who was appointed to* [*this task*] (niyuktacitta) *through venerating the lotuses of the feet of glorious Śambhunātha, after thoroughly learning the scriptures of the Tantras, of the Siddhānta,* [+++] *has explained this secret* (gupta) *Tantra – formerly divided into two parts* ([Tantr]āloka *and* [Tantra]sāra) *– in three parts* [+++].[71]

He who meditates day and night on this *Tantroccaya* [+++].

[70] The explanation of *abhinava* as 'praise' appears also at the end of the TĀ (37.85).

[71] The translation of this stanza (*indravajrā*) is approximate due to the fact that twenty syllables are missing in the original (nine syllables in the first lacuna and eleven in the second).

1918.

ABBREVIATIONS AND BIBLIOGRAPHY

Texts

Gnoli, R. and R. Torella eds. (1990) The *Tantroccaya* of Abhinavagupta, in P. Daffinà (ed.) *Indo Sino Tibetica. Studi in onore di Luciano Petech* (Studi Orientali 9), 153-89. Roma.

ĪPK *Vṛtti* = Utpaladeva, *Īśvarapratyabhijñākārikāvṛtti* (see Torella 1994).

ĪPKVV = Abhinavagupta, *Īśvarapratyabhijñākārikāvivṛtivimarśinī*, ed. M.K. Shāstrī (Kashmir Series of Texts and Studies 60, 62, 65). Bombay 1938, 1941, 1943.

MVUT = *Mālinīvijayottaratantra*, ed. M.K. Shastri (Kashmir Series of Texts and Studies 37). Bombay 1922.

MVV = Abhinavagupta, *Mālinīvijayavārttika*, ed. M.K. Shastri (Kashmir Series of Texts and Studies 31). Srinagar 1921.

Netratantra = *Netratantram [Mṛtyuñjayabhaṭṭārakaḥ] with the Commentary Uddyota of Kṣemarāja*, ed. V. Dwivedi. Delhi 1985.

PS = Abhinavagupta, *Paramārthasāra with the vivṛti of Yogarāja*, ed. J.C. Chatterji (Kashmir Series of Texts and Studies 7). Srinagar 1916.

PTV = Abhinavagupta, *Parātriṃśikātattvavivaraṇam* (see Gnoli 1985).

TĀ = Abhinavagupta, *Tantrāloka*, ed. M.R. Shastri and M.K. Shastri, 12 vols. (Kashmir Series of Texts and Studies 23, 28, 29, 30, 35, 36, 41, 47, 52, 57, 58, 59). Srinagar 1918-38.

TS = Abhinavagupta, *Tantrasāra*, ed. M.R. Shastri (Kashmir Series of Texts and Studies 17). Srinagar 1918.

TU = see Gnoli and Torella (1990).

TVDh = Abhinavagupta, *Tantravaṭadhānikā* (see Sferra in press).

Studies and Translations

Gnoli, R. ed. (1985) *Il commento di Abhinavagupta alla Parātriṃśikā (Parātriṃśikātattvavivaraṇam). Traduzione e testo* (IsMEO, Serie Orientale Roma 53). Roma.

— ed. (1990^2) *Abhinavagupta. Essenza dei Tantra (Tantrasāra)*. Milano. [First edn. 2 vols., Torino 1960].

— ed. (1998^2) *Considerazioni sull'Assoluto. Commento breve alla Trentina della Dea Suprema* (Introd., trad. e note di R. Gnoli). Milano. [First edn. *La trentina della suprema*, Torino 1965].

— ed. (1999^2) *La luce dei Tantra*. Milano. [First edn. Torino 1972].

Gonda, J. (1967) *The Meaning of the Sanskrit Term Dhāman*. Amsterdam.

Pandey, K.C. (1963^2) *Abhinavagupta. An Historical and Philosophical Study*. Varanasi. [First edn. Benares 1935].

Raghavan, V. (1981) *Abhinavagupta and his Works*. Varanasi.

Rastogi, N. (1979) *The Krama Tantricism of Kashmir. Historical and General Sources*. Delhi.

Sanderson, A. (1985) Purity and power among the Brahmans of Kashmir, in M. Carriters, S. Collins and S. Lukes (eds.), *The Category of the Person*, 190-216. Cambridge, Mass.

— (1986) Maṇḍala and Āgamic Identity in the Trika of Kashmir, in A. Padoux (ed.), *Mantras et diagrammes rituels dans l'Hinduisme*, 169-214. Paris.

— (1988) Śaivism and the Tantric Traditions, in S. Sutherland *et. al.* (eds.), *The World's Religions*, 660-704. London.

— (1990) The Visualisation of the Deities of the Trika, in A. Padoux (ed.), *L'image divine. Culte et meditation dans l'Hindouisme*, 31-88. Paris.

— (1992) The Doctrine of the *Mālinīvijayottaratantra*, in T. Goudriaan (ed.), *Ritual and Speculation in Early Tantrism. Studies in Honor of André Padoux*, 281-312. Albany, NY.

1918.

Sferra, F. (in press) La *Tantravaṭadhānikā* di Abhinavagupta, in R. Torella (ed.), *Studi in onore di Raniero Gnoli* (IsIAO, Serie Orientale Roma). Roma.

Torella, R. (1979) Due capitoli del *Sarvadarśanasaṃgraha. Śaivadarśana* e *Pratyabhijñādarśana. Rivista degli Studi Orientali* 53, 361-410. Roma.

— (1988) A Fragment of Utpaladeva's *Īśvarapratyabhijñā-Vivṛti. East and West* 38, 137-74. Roma.

— (1992) The Pratyabhijñā and the Logical-Epistemological School of Buddhism, in T. Goudriaan (ed.), *Ritual and Speculation in Early Tantrism. Studies in Honor of André Padoux*, 327-45. Albany, NY.

— (1994) *The Īśvarapratyabhijñākārikā of Utpaladeva with the author's Vṛtti* (IsMEO, Serie Orientale Roma 71). Roma.

— (1998) The *kañcukas* in the *śaiva* and *vaiṣṇava* Tantric Tradition: A Few Considerations between Theology and Grammar, in Gh. Oberhammer (ed.), *Studies in Hinduism*. Wien.

— (1999²) *Vasugupta. Śivasūtra con il commento di Kṣemarāja*. Milano. [First edn. Roma 1979].

1918.